Volume LXII CHICAGO, DECEMBER 17, 1908 Number 16

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

What Does Christmas Really Mean?

By John T. McCutcheon and Jenkin Lloyd Jones

With Cartoon Cover and Frontispiece by Mr. McCutcheon.

It will hallow the Christmas business a little this year. It should find its way into the stockings and wherever the Christmas cards wander—and to the book-table of the Christmas fairs.—*Christian Register.*

It should go into many a home, and many a mother's hand, and many a childs' heart this next Christmas season, and leave its lesson with big as well as with small folk.

—*W. C. Gannett.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LXII THURSDAY, DECEMBER 17, 1908 NUMBER 16

IN WONDER EVERY HOUR.

I gaze anew in wonder every hour
  At all the strange sweet beauty of the world—
The nearer marvel of the budding flower,
  The planets through unending spaces hurled.
For me the harbor's edge its mystery shows—
  Its heaving waters and its irised shells;
The secret of the hills my being knows
  And broods refreshed in quiet evening dells.
Last night the darkness caught me on The Crags
  High hung above the never-failing spring;
October maples waved their radiant flags
  And showed my feet each crevice where to cling.
Earth's strife and toil! how futile is your fuming
  While thus for me each hour some rose springs blooming.

—JAMES A. WEST.

A friend of UNITY has stumped the office in his quest for a poem entitled *"Nil Desperandum."* Of course we all "know it," "remember it," but not one of us can place it. Will some reader of UNITY gratify our friend's anxiety and cover our editorial humiliation by putting us on the track of the "fugitive poem?"

Now that a President has been elected in spite of his Unitarian belief, it may be interesting to note how the presidents line up ecclesiastically. The heading of the article in the *Literary Digest* of December 12 is misleading—"Creeds of the President"—for one cannot always safely postulate the creed by the church attendance. According to this exhibit, if our count is right, eight of the presidents were Episcopalians, six Unitarians, claiming Thomas Jefferson and Abraham Lincoln as such, and if these free minds must be labeled, this label most befits them, four Presbyterians, four Methodists, two Dutch Reform, one Congregationalist, one Disciple. But this count will doubtless prove unsatisfactory and means but little. It shows how hard it is to take denominational statistics even of twenty-six men.

We commend to other churches the example of the Presbyterian Church in the state of New York, spoken of elsewhere, in buying a hundred copies of Dr. Crooker's "The Church of Today" for distribution among its men. The problem of church attendance, particularly on the part of men, is not a passing, incidental or unimportant one. It is not a question associated with any kind of creed. Catholic, Presbyterian, Trinitarian, Unitarian, orthodox and liberal, are all confronted with the same question: "Why do not the men go to church?" It is not a question of belief or non-belief in the church, for the very men who pay generously for the support of the church, who accept positions of trust in the church, when necessary, who will defend the primacy of religion in life, the value of social worship, are themselves conspicuous by their absence. Perhaps a general distribution of Dr. Crooker's book in a parish, simultaneously, will compel at least a consideration of the subject and a frank discussion of the same that may help clear the atmosphere and possibly affect the practice of some men. Let it be tried.

And now it is the *Chicago Tribune* that has secured a "scoop" on a batch of letters that were never meant for the public. The Sunday issue produces in facsimile a somewhat extended correspondence between the State Bank Inspector of Illinois and various bank officials of high standing. The letters reveal a surprising intimacy and cordiality between the Inspector and the representatives of the banks whose business it was for him to inspect. In addition to hospitalities and accommodating suggestions as to the time when his visits could be made most agreeable, there are kindly tenders of railway passes and further evidence that when not busy with state affairs, this official enlarged his salary by serving the banks. The courts, if appealed to, may adjudge that there is nothing criminal in all this, but it shows how dangerously close to corruption prosperity borders, how the road of dalliance fringes the precipice, and how slippery the road itself sometimes becomes. The State Bank Inspector, who carries the convenient name of Jones, is out. Perhaps he and the bank officials involved may escape an official scandal, but they certainly have passed through a trying moment. If they are not scared, the public is shocked. It is hard for a camel to pass through the eye of the needle; perhaps the feat is sometimes accomplished in modern financial circles.

The annual John Brown Memorial meeting was celebrated last Friday night at the Frederick Douglas Center, as was fitting. This one social Center in Chicago,—is it the only one in the world?,—where white and black come together for mutual profit, to discuss the problems in which they are mutually interested and to enlarge the life which all parties must lead, should at least take note of the anniversaries of the man who, however mistaken in judgment, was eternally right in purpose; the man whom history will estimate, not by the passing act, but by the prom-

inent spirit. Even the act must be estimated by the provisional ethics of war, not by the absolute ethics of peace, for in everything but in letter the war was on; as Denton J. Snyder has so clearly shown in his book on "The Ten Years' War in America." This war began when armed border ruffians crossed the Missouri line into Kansas for the purpose of extending the territory of slavery in 1855, which war continued until it was ended in 1865 by the surrender at Appomattox. John Brown must ever be included in history's roll of the prophets of liberty, the martyrs to the cause of human freedom as opposed to that of human slavery.

Professor Blackshear, a colored teacher of the State Normal and Industrial College of Texas, in the *National New Education* advances some interesting and radical revisions of the curriculum in the public schools. The most startling "reform" is that concernnig the teaching of history. He would have the story of the community in which the child lives brought out early, the lives of the well known and useful men and women within the narrower circles. Monuments of noted men, battle fields and historic buildings should be visited. Here is no troublesome heresy, but below we give what, to our mind, is an entirely safe and proper suggestion, though the editor dissents from it on the score that it would "introduce dogmatic religion." Perhaps it would now but ultimately it will not. There is one step in advance of the non-sectarian attitude of the public school and that is the pan-sectarian where, so far as it will interest children's minds, the story and characteristics of at least all the religious organizations in the city shall be candidly offered in due time and spirit. The senior classes of the high schools of America are ready to appreciate and to be profited by at least a course of Friday afternoon lectures, attendance upon which might be elective, offered by the most worthy representatives of the various churches in town, at which the story of the origin, growth, characteristics of creed and ritual, the present power and purpose, saints, heroes, martyrs of the church be told in all frankness and with as much enthusiasm as possible. We believe such a course would put the lecturers not only on their mettle but on their good behavior; they would inevitably take the right point of view and would succeed in interesting the senior classes in the more vital and profound elements of history. They would receive at least a touch of the more vital elements that belong to education. Ignorance in these directions leaves one hopelessly uneducated.

The most significant and prophetic occasion connected with the centennial celebration will doubtless be that held in the open air on the hitherto neglected spot of ground by Rock Spring in Kentucky, where Lincoln was born. At that time the foundation stone of the Memorial building will be laid, and President Roosevelt is to speak the memorial word. The Lincoln Farm is saved to posterity, but if the celebration counts not the presence of the colored man, fails to recognize the supreme beneficiary of the martyred President and to demonstrate how worthily was the great life sacrificed, it will offer an inadequate dedication of the birthplace, for which the second centennial, if not before, will make amends.

Apropos to this celebration, we give in another column as much as our space permits of the dissenting opinion of Judge Harlan concerning the lamentable, disappointing, and, to our mind, very regrettable action of the Kentucky legislature, the decision of the United States Supreme Court concerning the same, and the action of the Trustees in the case of Berea College. We would have been glad to give the close logic, the technical argument, in this dissenting opinion if our space permitted; we would have been glad to give it earlier, but so indifferent has the newspaper world been to this evidence of reaction or something worse, this weariness on the part of the children of heroes, that we were unable to secure a copy of the same until, through the courtesy of an eastern correspondent, we secured a copy of the official pamphlet.

Let us devoutly pray that the centennial celebration of Lincoln will bring back something of the spirit of martyrdom which he glorified, the readiness to be beaten in a righteous cause, rather than to win by evasion and complicity with the powers that make for "prosperity" and "success."

The committee in Chicago has wisely decided to devote a week to the Lincoln centennial so that there will be room and time for many occasions, representing many societies and diversity of interests. That week should be filled with, so far as weather permits, processions, speeches, songs, banquets and dancing. Public schools, Sunday schools, churches, clubs of men and women studious and convivial, lodges, labor unions, national organizations—French, German, Japanese, Russian, and all the rest, should rally round the name of Lincoln, sing again the songs of liberty, hail with fresh joy the approach of the crowning day that is coming.

In another column we print the prospectus of a new "Federation" in religious forces. We hope that the project will be interpreted in the light of the deliberate statement of the projectors,—that this is not a new society but one more attempt to federate existing societies, to focalize the various, incoherent, and, to a large degree, inefficient attempts at co-operation. The co-operation at first must necessarily be occasional and apparently inefficient. But let the doubting Thomases and those who bolster their doubt and justify their misgiving by an appeal to history, never mistake a cause too great to be formulated and

a cause too small to be formulated. The very impotency of the organizations named in this prospectus has been found in their inadequacy to the occasion rather than in the absence of an occasion. It is to be hoped that the words of the prospectus will also prove true,—that this federation is not called into being as a rival to the "Federal Council of the Churches of Christ," whose recent meeting in Philadelphia, spite of all reactionists and those rendered timid by dogmatism, was a movement in the same direction. It is impossible to create an opposition between those who are going in the same direction. For this reason we wish it might be possible to minimize the use of the adjective "Liberal" or else to use it such a way as to make it stand, not for theological or ecclesiastical differences, but in its primal, fundamental sense of liberated,—those who stand for the liberty of prophecy and the freedom of fellowship. There is no denying the fact that, as a theological or ecclesiastical connotation, it is hopelessly vague; it hints at a line where no line exists. There are plenty of broad minds in so-called confined churches and, alas! many a narrow mind in the so-called liberal churches. But this venture on the part of the few friends who met in Philadelphia on the third inst. is fraught with great possibilities; it is one more hopeful sign of the times. UNITY greets it most cordially, and, so far as it may speak for the Congress of Religion, whose organ it is, it believes it will cordially welcome the opportunity to federate and to be federated. The Congress of Religion has outgrown its name several times, each time expressing more clearly its aim and indicating more definitely its constituency. The words "American," "Society," "Societies" and "Liberal" were each in turn eliminated; each elimination was in the interest of truthfulness. And by the eliminations it became more American, more social and more liberal. We expect to hear more and better things of this federation, and pledge it our support.

The Abraham Lincoln Centennial.

It is greatly to be hoped that the centennial of Lincoln's birth, which comes on the 12th of February next, will prove a real memorial. Let, then, the real Lincoln be sought after and his true service to the world receive, so far as possible, a re-statement of his primal service to humanity. We say "so far as possible" deliberately, for the distance is too short and the dominant spirit of today, in politics, economics and social affairs, is not favorable to a just estimate of the greatest of Presidents.

Lincoln was no bungler in practical politics; he had no mean training on the stump. The years of his life were well spent before the politician in him fully surrendered to the prophet; before he discovered that great issues are best served by heroic methods; that courage and not compromise is the key to the higher statesmanship.

Any half-hearted celebration of Lincoln, any marring of the prospective in his work and words, any ignoring of the most fundamental contribution of Lincoln to history, will be an indignity to his memory. Orators and poets throughout the length and breadth of the land will glorify the man who "saved the Union." Will they be as ready to emphasize and interpret the larger glory of the man who freed the slave? It is true, Lincoln would have been willing, nay, glad, to save the Union and slavery, believing that "the accursed thing," as he called it, could be disposed of by pacific measures further on. But to have saved the Union with slavery would have placed the name of Lincoln far lower down in the roll of fame. The crowning glory of Lincoln, which will be more clearly seen and more frankly urged at the second centennial of his birthday than the first, is found in the fact that his hand struck the shackles from off four million pairs of limbs; that he did put an end to chattel slavery in America and on that account was able to give to the world not only a restored but a redeemed Union.

Abraham Lincoln the Emancipator, is the noblest title, and a celebration that slights this title is an inadequate one, and a failure to adequately emphasize this in the celebration will convict the perpetrators thereof, either of duplicity, cowardice or lack of vision. There is reason to fear that there will be in many cases this violation of perspective in the picture presented next February.

UNITY yields to no one in its love of harmony, its desire to ignore differences and to overlook sect, sex and race lines, but the only harmony worthy the name comes, not by elimination, but by inclusiveness; and when the Mayor of Chicago appoints his committee of one hundred and fails to name on that committee a single representative of the race for which Lincoln triumphantly died, unwittingly or otherwise, he offered an indignity to the memory of the great Emancipator. The fact that this Mayor, who proudly claims to represent the party of Lincoln, the Republican party, that came into being that justice might be done the black man, "never thought of the negro when the committee was being formed," which we understand is his explanation and apology, makes a bad matter worse. How can an honest and intelligent man think of Lincoln and not think of the negro for whom he died? We understand that a similar case of forgetting has occurred in New York City—and that no colored man is represented on its committee. There is great danger that many smaller committees will also be troubled with bad memories.

It is hard to take the name of Lincoln in vain. We have often said in these columns that there can be no poor book written of Lincoln. The story, however inadequately told, is an inspiring one. But the highest note will be wanting and the full harmony will

be marred wherever the praise stops short of the Emancipator and the practice of that justice to the emancipated which the words and work of Abraham Lincoln demand.

We do not wonder that the more intelligent representatives of the emancipated race should feel keenly this indignity, and in the face of it, that there is a disposition to hold aloof, to let the great day pass unnoticed by the colored man rather than to conduct what has been called a "side show." But the centennial of Abraham Lincoln's birth is no time to discipline his degenerate following; still less is it a time for grudge or civic contentions. The children of the emancipated above all should be moved by the crowning inspirations of gratitude. Let not the more-yet-to-be-done blind their eyes to the triumphant accomplishment, the magnificent progress achieved, and the altogether hopeful prospects of the future. On Lincoln's birthday let the colored man at least sing his "Glory Hallelujah," because the soul of the great Messiah as well as John the Baptist, the forerunner, "goes marching on!"

Napoleon at the Plow.

During his captivity at St. Helena, Napoleon, in a random excursion over the island, found himself in a field where some laborers were engaged in plowing. He seemed highly interested in the operation. He alighted from his horse, seized the plow and to the great astonishment of the man who was holding it, he himself traced a furrow of considerable length.—Life of Napoleon.

The hero of a hundred fields,
  Close prison'd in his rocky isle,
Sought that delight which Nature yields
  Man's troubled spirit to beguile:
His schemes of boundless sway were foiled,
  Gone was his dream of glory now—
He turned where rustic labor toiled
  And held with sturdy grasp the *plow*.

Ah, had he known no other lot
  Far happier had been his life—
Secluded in some rural cot,
  Aloof from fickle Fortune's strife!
What though unknown his peaceful name
  Among the mighty ones of earth?
A guileless heart had been his fame,
  Forth-heralded by deeds of worth.

He might have lived beloved, revered,
  The patriarch of the rural vale,
By every lawless villain feared
  Who makes the cheek of Beauty pale;
High-priest of Justice and of Truth,
  Dispensing good among his race—
That were a life divine, in sooth,
  And worthy of celestial grace!

Or had that Roman virtue high
  Which fired the soul of WASHINGTON,
Led him to nobly "do or die"
  Till France had glorious Freedom won—
Then yielding up the helm of state,
  With a whole nation's blessings crown'd—
Ah, nobler far had been his fate,
  Tilling with his own hands the ground!

This proud and mighty son of Earth
  Was nursed in Penury and Grief—
Nor heeded he of Rank or Birth—
  By nature formed of men the chief.
Wisdom from source like this hath sprung—
  Had Europe's conquerer no claim
For *peaceful* triumphs to be sung,
  More lasting than war's grandest fame?

Behold at last the hero's lot—
  The final end of lawless pride!
His eyes closed on a desert spot,
  Lonely mid ocean's surges wide—
And grief pursued him till he died!
  Mid tempests dire he passed away:
"The everlasting hills" deride
  This mighty thing of mortal clay!

The Pyramids, Marengo's day,
  Imperial power, the world's renown,
The triumphs of despotic sway,
  Of thrones and coronets cast down—
These never, never can atone,
  For but one tear of guileless worth,
Forced in the conquest of a throne
  Which blotted myriads from Earth!

Down with Ambition's bloody wreath!
  Accursed may they still remain—
Those laurels foul which scent of death
  And carnage on the battle plain!
Oh! would just men stand firmly forth,
  With frowns of awe, and words of might,
How would War's prestige shrink from Earth,
  Like darkness from day's burning light!

Enshrined within the people's hearts
  The *truly great* shall never die;
Fame, like the rainbow's hues, departs,
  But virtue comes from God on high;
And nobler in His sight is *he*,
  The humblest of the sons of Truth,
Than he who tasks his life to be
  Tyrant of men, o'er Right and Ruth!

Thou honest son of rustic toil,
  Thou art the truly noble one!
For bounteous Heaven, with gracious smile,
  Approves thy race of life well run.
Submit to no foul passion's sway,
  With wreaths of knowledge deck thy brow—
And kings will cast their crowns away
  To seek *true glory* at the plow!

Indiana, April 1844. ISAAC H. JULIAN.

Co-Workers.

The world waits
For help. Beloved, let us love so well,
Our work shall still be better for our love,
And still our love be sweeter for our work,
And both commended, for the sake of each,
By all true workers and true lovers born.
Now press the clarion on thy woman's lip
(Love's holy kiss shall still keep consecrate)
And breathe the fine keen breath along the brass,
And blow all class-walls level as Jericho's
Past Jordan; crying from the top of souls,
To souls, that they assemble on earth's flats
To get them to some purer eminence
Than any hitherto beheld for clouds!
What height we know not,—but the way we know
And how by mounting aye, we must attain,
And so climb on. It is the hour for souls;
That bodies, leavened by the will and love,
Be lightened to redemption. The world's old;
But the old world waits the hour to be renewed:
Toward which, new hearts in individual growth
Must quicken, and increase to multitude
In new dynasties of the race of men.

—*E. B. Browning in "Aurora Leigh."*

NOTE.—The common admiration for kings and conquerers is apt to restrict itself to those traits which, it is imagined, separate them from their race. On the contrary, the philosophic ovserver will be inclined to look beyond the effects of mere adventitious circumstances of these characters, and will be more interested in the tokens they occasionally give, inadventently as it were, of their being partakers of the same nature and sympathies with the humblest of their fellow men. Such a revelation is given in the following passage, which I find afloat in the newspapers, and which I append as a good illustration of the poem:

"What recollection," said Bonaparte, "crowd upon memory, when my thoughts are no longer here, (at St. Helena), with political topics and local vexations. I am carried back to my first impression of the life of man. It seemed to me always, in these moments of calm, that I should have been the happiest man in the world, with twelve thousand francs (a little more than two thousad dollars) a year, as the father of a family, with my wife and son, at our old house at Ajaccio."

A Newly Organized Federation of Religious Liberals of America.

In Philadelphia, on the 3rd of December, there was held at the Meeting House of the Society of Friends, on North 15th St., a private conference of representative liberal thinkers and social workers for the purpose of considering the advisability of a federation of liberal denominations and individuals, after the excellent model set by the Federal Council of the Churches of Christ in America, in whose activities liberal Christians are not permitted to share.

Ever since the great international Congress of Religious Liberals in Boston, in September 1907, the idea of such a national federation of the free and religious elements of the United States and Canada has been entertained. These great international Congresses are held at intervals of two or three years and in different countries. The fifth one will be convened in Berlin, Germany, in August, 1910. The sixth may be welcomed to Paris. It will be some years before it again assembles on American soil. In the meantime there is danger that the large and congenial fellowship which the Boston International Congress brought into existence, and the liberalizing and reconciling influences it radiated through the American religious community, may be imperiled or lost. To prevent this, to unify and concentrate the forces which make for religious sincerity, freedom, and progress in the United States, and bring them from time to time into council and co-operation concerning the spiritual and ethical interests they hold in common—this is the avowed purpose of the American federation of religious liberals. In a sense this national association may be considered as the offspring of the International Congress, and will be affiliated with it. In this it imitates the procedure of the Peace movement in this country. It was not until large and successful International Peace Congresses had been held abroad and at home that a national Peace Congress was organized among us.

It is intended to hold in like manner meetings of religious liberals from time to time in great centers of American thought and life, and so far as possible in alternating years with the sessions of the International Congress. These local congresses should not be too frequent, but they should be made notable events in the religious life of our country by the freedom, largeness and weight of their united testimony on great topics of religious, ethical, civic, and social import.

This Federation of Religious Liberals is not to be regarded as a protest against the already existing Federal Council of the Churches of Christ. The men and women who have organized the Federation of Religious Liberals have no dispute with the Federal Council. They believe it timely and needed, both in an economic and religious sense. They wish it well. They rejoice in its successes. Some of them, indeed, are members of its affiliated State Federations, in which the doctrinal tests still maintained by the parent society are wisely ignored. Neither will this new liberal association occupy itself with the refutation of orthodox dogmas. The latter may safely be left to other agencies and the dissolving influences of modern criticism, science and life. It will seek rather to bear strong and effective testimony in behalf of the great, universal affirmations of the moral and spiritual life; it will endeavor to increase the faith of free and reasoning men in the underlying principles of pure religion held in the spirit of perfect liberty and charity; it will devote enlarged attention to the paramount interests of individual character, social service and good citizenship. By earnest and united testimony on the great topics of American thought and life it will seek to become an influence for good in the community, and to co-operate heartily with every agency in state, church and school which aims to uplift the national character and invigorate it with high ethical and social ideals.

Again, this federation of religious liberals is not designed to duplicate or become a substitute for any existing liberal denomination or association. It proposes rather to strengthen them in their own activities, to bring them into union for the furtherance of the principles and aims they hold in common, and to promote a fellowship of the spirit beyond the lines of sect and creed.

The federation is to consist not only of religious associations but also of individuals. It is obvious that besides the pronouncedly liberal denominations, such as the Universalists, Unitarians, Liberal Friends, Reformed Jews, and German Evangelical Churches, and such associations as the Free Religious Association of America, The Congress of Religion, The New York State Congress of Religion, The Ethical Association, etc., there is a considerable and growing liberal element in many churches of the land which bear orthodox names. There is also a great multitude of intelligent, free, and, at heart, religiously-minded men and women attached to no sect, devotees of no creed, to whom such an association of liberals ought especially to appeal, and in whose interest its activities should be largely directed. The fact that over 2,000 American sympathizers with freedom and progress in religion became members of the late Boston Congress is significant in this connection.

With these considerations and aims in view the persons most actively interested in the proposed national federation entered into an extended correspondence on the subject with a number of representative liberals throughout the country, belonging to many different churches, associations, or to no church or sect. In almost every case the response was favorable and disclosed that there was a wide-felt need for some such common and unifying center of free and progressive sentiment in the religious life of America. Among those who gave their adhesion to the movement were the following:

The following, representing eight different denominations, have, among others, authorized the use of their names in the organization of the proposed Alliance or Congress of Liberal believers:

Henry M. Wilbur, Secretary of the Society for the Advancement of Friends' Principles, Philadelphia, Pa.

J. Barclay Spicer, Editor Friends' Intelligencer, Philadelphia, Pa.

Elwood Roberts, Friend, Norristown, Pa.

W. G. Brown, Friend, Toronto, Can.

Joel Barton, Friend, Philadelphia, Pa.

Miss Susan M. Janney, Friend, Philadelphia, Pa.

Miss Elizabeth Lloyd, Friend, Philadelphia, Pa.

Mrs. John L. Carver, Friend, Germantown, Pa.

Rev. Charles E. St. John, Pastor First Unitarian Society, Philadelphia.

Rev. George H. Ferris, D. D., Pastor First Baptist Church, Philadelphia.

Rabbi Thomas Krauskopf, Philadelphia, Pa.

Rabbi Henry Berkowitz, Philadelphia, Pa.

Rabbi J. Leonard Levy, D. D., Pittsburg, Pa.

Rev. F. A. Hinckley, Unitarian Pastor, Spring Garden Church, Philadelphia, Pa.

Rev. O. B. Hawes, Unitarian Pastor, Germantown, Pa.

S. Burns Weston, Sec'y Society of Ethical Culture, Philadelphia, Pa.

Rev. John Clarence Lee, Universalist Pastor, Philadelphia, Pa.

Rev. J. Lonsdale Dowson, Universalist Pastor, Philadelphia, Pa.

Rev. U. G. B. Pierce, First Unitarian Church, Washington, D. C.

Rev. Carl A. Voss, Smithfield German Evangelical Church, Pittsburg, Pa.

Rev. Dr. J. H. Asbeck, German Evangelical Church, Pittsburg, Pa.

Rev. Hugo Eisenlohr, Elm St. German Evangelical Church, Cincinnati, O.

Rabbi David Philipson, D. D., President Central Conference of American Rabbis, Cincinnati, O.

Rev. Jenkin Lloyd Jones, Abraham Lincoln Centre, Chicago, Ill.

Prof. G. B. Foster, D. D., University of Chicago, Chicago, Ill.

Rabbi Emil G. Hirsch, D. D., Chicago, Ill.

Rev. L. S. McCollester, D. D., Pastor Universalist Church, Detroit, Mich.

Rev. J. B. Weston, D. D., Pres. Bibical Institute, Defiance, O.

Rev. J. J. Summerbell, D. D., late editor "Herald and Gospel Liberty," Dayton, O.

Rev. Pedro Illgen, D. D., Pastor German Evangelical Church, St. Louis, Mo.

Pres. F. W. Hamilton, D. D., President of Tufts College, Boston.

Rev. F. A. Bisbee, D. D., Editor Universalist Leader, Boston.

Edwin D. Mead, President Free Religious Association of America.

Rev. S. A. Eliot, D. D., President American Unitarian Association.

Rev. Charles F. Dole, D. D., Unitarian Pastor, Boston.

Rev. Samuel M. Crothers, D. D., Unitarian Pastor, Cambridge, Mass.

Rev. Joseph H. Crooker, D. D., Unitarian Pastor, Boston.

Rev. F. W. Perkins, Universalist Pastor, Boston.

Rev. John Haynes Holmes, Pastor Church of the Messiah, New York City.

Rev. J. T. Sunderland, D. D., Unitarian Pastor, Hartford, Conn.

Rev. Heber Newton, D. D., Episcopal Rector, New York.

Rev. Henry Montett, D. D., Rector of the Church of the Holy Communion, N. Y.

Rev. Frank O. Hall, D. D., Pastor First Universalist Church, New York.

Rev. Charles W. Wendte, General Sec'y International Congress of Religious Liberals.

This general approval of the plan to federate the religious liberals of the United States encouraged those who had it most at heart to call a preliminary meeting at Philadelphia, on December 3rd, at which a score of men and women of standing and influence, and representing six leading fellowships, were present. Others, prevented from coming, sent telegrams and letters expressing their sympathy and promising to co-operate with the movement. The proceedings were entirely private, but it may be stated that Henry W. Wilbur, General Secretary of the Liberal Friends, presided, Rev. J. Clarence Lee, D. D., a Universalist pastor of Philadelphia, acted as Secretary, and Rev. Charles W. Wendte, of Boston, General Secretary of the International Council, presented a report on the action which had led up to the meeting, and outlined a plan for the organization of the proposed Federation. After a long and amicable discussion of the whole subject it was unanimously voted to proceed with the undertaking. For the present only three articles of the plan of the association were adopted. The first concerns its name, on which there was some difference of opinion. It was finally determined to let the council of 25, to whom the government of the Federation is to be entrusted, select the name which best commends itself to their judgment, so that the federative and national features be retained. The second article, stating the purpose of the organization, was adopted with slight alterations, and is as follows: "The purpose of the Federation is to promote the religious life, by united testimony for sincerity, freedom, and progress in religion, a fellowship of the spirit beyond the lines of sect and creed, and by social service."

The third article adopted provides for a provisional council, of twenty-five men and women, widely representative of liberal religious opinion, to whom the conduct and promotion of the federation, for the present, is committed.

This Committee has since been appointed.

It assigns two persons to each fellowship participating in the Federation, and is admirably representative of an affirmative, constructive, and tolerant liberalism in religion. As not all of its nominees have as yet sent in their written acceptance the publication of the list is postponed.

It was also agreed at the Philadelphia meeting that participation in the Federation will leave each individual responsible for his own opinions alone, and affect in no degree his relations with other religious bodies or schools of opinion.

Finally, it was announced that the first Congress of the Federation would probably be held next April (1909) in Philadelphia, under the auspices of the Liberal Friends and other liberal churches and associations. Arrangements for this meeting are already under way, and it is hoped soon to announce a program of characteristic interest to the free religious community with speakers of national and international repute.

Rev. Charles W. Wendte, who has had a large part in the organization and conduct of the International Congress of Religious Liberals, both at home and abroad, will, for the present, act as Secretary and organizer of the new movement. It is requested that all persons, lay or clerical, of any household or faith, or without a religion, who are interested in the aims and plans of this national federation shall send to him their adhesion and good wishes for its success. Mr. Wendte's address is 25 Beacon Street, Boston, Mass.

Decision of the Supreme Court of the United States.

BEREA COLLEGE VS. THE COMMONWEALTH OF KENTUCKY. FROM THE DISSENTING OPINION OF JUSTICE HARLAN. NO. 12—OCTOBER TERM, 1908.

In my opinion the court should directly meet and decide the broad question presented by the statute. It should adjudge whether the statute, as a whole, is or is not unconstitutional, in that it makes it a crime against the State to maintain or operate a private institution of learning where white and black pupils are received, at the same time, for instruction. In the view which I have as to my duty I feel obliged to express my opinion as to the validity of the act as a whole. I am of opinion that in its essential parts that statute is an arbitrary invasion of the rights of liberty and property guaranteed by the Fourteenth Amendment against hostile State action and is, therefore, void.

The capacity to impart instruction to others is given for beneficient purposes and its use may not be forbidden or interferred with by Government—certainly not, unless such instruction is, in its nature, harmful to the public morals or imperils the public safety. The right to impart instruction, harmless in itself or beneficial to those who receive it, is a substantial right of property—especially, where the services are rendered for compensation. But even if such right be not strictly a property right, it is, beyond question, part of one's liberty as guaranteed against hostile State action by the Constitution of the United States. This court has more than once said that the liberty guaranteed by the Fourteenth Amendment embraces "the right of the citizen to be free in the enjoyment of all his faculties," and "to be free to use them in all lawful ways." *Allgeyer v. Louisiana,* 165 *U. S.* 578; *Adair v. United States,* 208, *U. S.* 161, 173. If pupils, of whatever race—certainly if they be citizens--choose with the consent of their parents or voluntarily to sit together in a private institution of learning while receiving instruction, which is not in its nature harmful or dangerous to the public, no government, whether Federal or State, can legally forbid their coming together, or being together temporarily, for such an innocent purpose. If the commonwealth of Kentucky can make it a crime to teach white and colored children together at the same time, in a private institution of learning, it is difficult to perceive why it may not forbid the assembling of white and colored children in the same Sabbath-school, for the purpose of being instructed in the word of God, although such teaching may be done under the authority of the church to which the school is attached as well as with the consent of the parents of the children. So, if the State court be right, white and colored children may even be forbidden to sit together in a house of worship or at a communion table in the same Christian church. In the cases supposed there would be the same association of white and colored persons as would occur when pupils of the two races sit together in a private institution of learning for the purpose of receiving instruction in purely secular matters. Will it be said that the cases supposed and the case here in hand are different in that no government, in this country, can lay unholy hands on the religious faith of the people? The answer to this suggestion is that in the eye of the law the right to enjoy one's religious belief, unmolested by any human power, is no more sacred nor more fully or distinctly recognized than is the right to impart and receive instruction not harmful to the public. The denial of either right would be an infringement of the liberty inherent in the freedom secured by the fundamental law. Again, if the views of the highest court of Kentucky be sound, that Commonwealth may, without infringing on the Constitution of the United States, forbid the association in the same private school of pupils of the Anglo-Saxon and Latin races respectively, or pupils of the Christian and Jewish faiths respectively. Have we become so inoculated with prejudice of race that an American government, professedly based on the principles of freedom, and charged with the protection of all citizens alike, can make distinction between such citizens in the matter of their voluntary meeting for innocent purposes simply because of their respective races? Further, if the lower court be right, then a State may make it a crime for white and colored persons to frequent the same market places at the same time, or appear in an assemblage of citizens convened to consider questions of a public or political nature in which all citizens, without regard to race, are equally interested. Many other illustrations might be given to show the mischievous, not to say cruel, character of the statute in question and how inconsistent such legislation is with the great principle of the equality of citizens before the law.

Of course, what I have said has no reference to regulations prescribed for public schools, established at the pleasure of the state and maintained at public expense. No such question is here presented and it need not be now discussed. My observations have reference to the case before the court and only to the provision of the statute making it a crime for any person to impart harmless instruction to white and colored pupils together, at the same time, in the same private institution of learning. That provision is in my opinion made an essential element in the policy of the statute, and if regard be had to the object and purpose of this legislation it cannot be treated as separable nor intended to be separated from the provisions relating to corporations. The whole statute should therefore be held void.

In my opinion the judgment should be reversed upon the ground that the statute is in violation of the Constitution of the United States.

Mr. Justice Day also dissents.

Justices Brewer, Holmes and Moody rendered the majority decision, sustaining the Kentucky law that prohibited the coeducation of black and white or maintaining separate schools within twenty-five miles of each other.

The Sunset.

O'er purple hills and emerald valleys low
The blue-white clouds are turning very slow
From azure to a tender, blushing hue,
A balmy breeze sways evening world anew.

O'er yonder hill the great red lamp of day
Glows in the western sky o'er silver bay,
And in the sun-kissed valleys far below
The feathery songsters flutter to and fro.

Descend then, lucid glory of our age,
Ascend to crown another evening's page
Of earthly mysteries so new, yet old,
Kiss, fairy beams, the hills with lips of gold.

AMELIA A. POLACHEK.

THE STUDY TABLE.

Book Notices.*

Mary Cowden-Clarke's "Shakespeare's Proverbs, or the Wise Saws of Our Wisest Poet Collected into a Modern Instance,"* was first published in 1847. We now have before us, sixty-one years after its appearance, a beautiful in memoriam edition under the editorship of William Y. Wolfe. The major part of the book is, of course, the material collected and presented by Mrs. Cowden-Clarke herself. In accordance, however, with Mrs. Cowden-Clarke's own approval, given years ago, Mr. Rolfe has added the proverbs from Shakespeare's *poems*. In the original compilation no citations were given to show from what plays the proverbs were drawn. Mr. Rolfe has added these references for the convenience of the reader and the notable improvement of the books. Mrs. Cowden-Clarke gave but seven notes; Mr. Rolfe has added more than twenty times that number. Among the most curious and interesting of his notes is one discussing with citation and reference Shakespeare's own use of the words adage, maxim, proverb, saw, and saying. One and another of these words occur thirty-nine times in the writings of the immortal author. A good portrait of Mrs. Cowden-Clarke serves as a frontispiece to the book and Mr. Rolfe presents an interesting biographical appreciation. He also gives us a delightful essay of thirty-seven pages, *A Word About Proverbs.* In this Mr. Rolfe is at his best and the essay deserves careful reading. Whether to admirers of Shakespeare, Mrs. Cowden-Clarke, or Mr. Rolfe, the book will be welcome. It is not uninteresting to remark that this new and dainty edition is published by the same house that brought out the original more than a half-century ago.

On the title page of "An Occultist's Travels,"*2 we are informed that Willy Reichel is the author of four works, the titles, dates, and places of printing of each being given. The titles of these are in German, French and English. In the Preface, however, we learn that three out of the four of this imposing list are one and the same thing and that it (*i. e.* they) are included in the work before us. Mr. Reichel begins by telling us that "after the strain upon my nerves in the year 1900 caused by the previous brutal persecution on the part of certain representatives of the medical world in Germany, together with the opposition of the clergy—had reached a degree which compelled relaxation," he traveled to forget his troubles and pursue his studies. His journeys have taken him into various European lands, northern Africa, the United States, Hawaii, the Philippines, and Japan. Naturally one might expect an occultist to find some interesting phenomena in so long a journey. He seems, however, to have had a dreary time of it. The Lily Dale Camp-meeting, Madame Seera in Chicago and medium Miller in San Francisco seem to be all he saw of interest and they offered little. The book contains neither theory, nor argument, nor experience, nor presentation, nor wit, nor wisdom. It is funny, yes—but unintentionally.

Prof. Minot of Harvard University is one of America's foremost scientists, being at once notable as a histologist and an embryologist. For some years he has been interested in "Age, Growth and Death"*3 from the viewpoint of biology and has written professional papers of high importance upon those subjects—papers radical and original in form and conclusions. This material, in plain and simple language and adequately illustrated, Prof. Minot presented in a series of Lowell Institute lectures before a popular audience in Boston. These lectures are now issued in book form as a volume of *The Science Series.* Man's life is too long for experimental observation in this field to be practicable upon himself. Prof. Minot was driven to use some lower form of animal life for his observations. He chose the guinea-pig, like man a mammal and, therefore, like man in its more important life movements. More than one hundred of these animals were under continued observation through a period of several years. While Prof. Minot's presentation is simple, the argument is connected and even a summary would demand the introduction of technical terms incomprehensible to the general reader. Persons interested, and it seems as if everyone would be interested, must read the book for themselves. We simply suggest one startling paradoxical claim and close by stating his four "laws of age." "It can be shown * * * that our notion that man passes through a period of development and a period of decline is misleading, in that in reality we begin with a period of extremely rapid decline, and then end life with a decline which is very slow and very slight. The period of most rapid decline is youth; the period of slowest decline is old age." The whole investigation is necessarily a study of cell-history and two of Prof. Minot's four laws of age deal specifically with cells. The fourth is a restatement of the above quoted paradoxical proposition in more technical form. These laws are:

First, rejuvenation depends on the increase of the nuclei.

Second, senescence depends on the increase of protoplasm and the differentiation of cells.

Third, the rate of growth depends on the senescence.

Fourth, senescence is at its maximum in the very young stages and the rate of senescence diminishes with age.

The Open Court Company is best known for its books upon religion, philosophy, and Oriental subjects. As a notable side specialty, however, it has published a remarkable list of works upon mathematics. These are not school-books in the usual sense of the word, but works in which some special phase or problem of mathematical science is presented for reading by the general public and for the delight of those who have a mathematical penchant. A full dozen of such books have been printed so far, among them such as T. Sundara Row's "Goemetric Exercises in Paper-Folding," Schubert's "Mathematical Essays and Recreations," and White's "Scrap-Book of Elementary Mathematics, Notes, Recreations, Essays." The Company has also issued two

*1 Shakespeare's Proverbs. Mary Cowden-Clarke. New York and London, 1908. G. P. Putnam's Sons. 16o. pp. xi. 320.

*2 An Occultist's Travels. Willy Reichel. New York (1908.) R. F. Fenno and Co. 16o.pp. ii. 9-244.

*3 Age, Growth and Death. Charles Sedgwick Minot. G. P. Putnam's Sons. New York and London, 1908. 8o. pp. xxii. 280.

*4 Magic Squares and Cubes. W. D. Andrews, with chapters by Paul Carus, L. S. Frierson, C. A. Brown, Jr., and an introduction by Paul Carus. 1908. Chicago. The Open Court Publishing Co. 8o. pp. vi. 199.

series of finely executed portraits of mathematicians, twenty in all, in two portfolios. These portraits are admirably adapted to framing. The book before us is the twelfth in this mathematical list. "Magic Squares and Cubes"*4 is undoubtedly the only serious contribution to its subject in our language. I know of nothing in any language that so fully enters this curious field. Most people know that the numbers from 1 to 9 can be arranged in a three-square in such a way that every line—horizontal, vertical, diagonal—shall sum 15. Many know that the numbers from 1 up to any odd square, (as 25, 49, 81), can be arranged in a similar "magic square." Some know that the numbers from 1 to 16 can be magically arranged. Most persons who know these facts certainly believe that the squares they have seen are the only possible arrangements, and assume that someone, somewhere, sometime, worked them out by ingenious guesswork. Mr. Andrews shows us that there are many possible arrangements for most squares and that all are subject to definite rules, which may be stated in words, made practical by diagrams, or expressed in mathematical symbols. He exhaustively studies forms of both odd and even squares. He describes and illustrates "compound" and "concentric" magic squares. He then passes to the principle and development of magic cubes, where each side or face is a magic square and where the whole cube possesses quality of magic summation. The authors collaborating with Mr. Andrews, describe and discuss other strange magic squares including the famous ones developed by Benjamin Franklin and one from India which Dr. Carus calls the Jaina Square. Magic squares have been popular in India, China, and other Asiatic lands and some of them from there are very old. Such magic squares had power in different ways and your reviewer possesses a magic square from Armenia, drawn upon a piece of silk, as a protection against witchcraft. We can mention but one more of the many interesting topics discussed in this book. Mr. Frierson calculates the mathematically possible varieties of different magic squares. He finds that 4352 combinations are possible for the 4x4 square of numbers from 1 to 16 and 28,800 for the 5x5 square of numbers from 1 to 25.

FREDERICK STARR.

Notes.

A delightful volume comes from Houghton Mifflin Co., entitled "Amedee's Son," by Harry James Smith. There is a flavor to this book that makes it peculiarly welcome to one who gets tired of the everlasting Yankee novel. This Yankee novel has been turned at every possible angle, until we can read it backward quite as easily as forward. All it comes to is a woman who makes a blunder in marrying, and a man who goes to the Devil because he has something to endure. This charming story has an undertone bearing upon educational matters—showing us how to educate individuality. But it seems to be an unfinished tale, waiting for another volume to complete it. You certainly will not go amiss if you spend a few hours with Amedee's Son.

"In a New Century" is the title of a volume of essays by Edward Sandford Martin, and published by Chas. Scribner's Sons. I have tried to get interested in some one of these essays, but they lack flavor and life. Indeed I cannot find any reason for spending my time upon them. In parts they are insufferably tame. Mr. Martin's discussion of the Standard Oil Company winds up with this remarkable dictum: "It seems then a purely secular and material opinion that when its success had made, or seemed to make, compulsory its own restriction, the prohibition for the future, of some of the methods it had grown by, and the curbing of its imitators, it had gone somewhat too far." Isn't that delicious? Isn't it prodigiously judicial? "Somewhat too far," surely Mr. Martin. I turned to the discussion of woman's suffrage, and after its perusal, concluded that it was just as well to leave the topic in the hands of such advocates as Susan B. Anthony and Mrs. Catt.

From Charles Scribner's Sons comes "The Trail of the Lonesome Pine," the last of John Fox Jr's stories. Good as the previous volumes have been, this is as good as the best, if not better. It is one of a half dozen novels of the last year that will do you a lot of good, and will bear rereading once a year. It has a lot of the South in it, and it helps to introduce this section of the country to Northern readers in such a way that they can understand it. Mark you, the South is going to be at the front of the union industrially and intellectually, and that before long.

Every one interested in religious questions, and in having them brought under the lime light of modern science, will do well to read the latest volume by Prof. Hoffman, entitled "The Sphere of Religion." This is one of four volumes entitled "The Sphere of the State"; "The Sphere of Science"; "Psychology and Common Life" and the one we now note. All of these books are a good swing back toward the logic of forty years ago. Recent books in theology have been too apt to cut themselves loose from the psychological and physiological demonstrations of previous generations. They have been over haughty. Every chapter in this volume is a valuable essay by itself. You will not agree with the author in some points, but you will acknowledge that he has helped you essentially at every point. The book goes on the permanent library shelf—not to be given away, but to be loaned as often as the right sort of reader turns up.

I have here in my Southern home "Review of Reviews" and "Putnam's Magazine." These with that never to be dispensed with "Literary Digest" constitute my winter's magazine trilogy.

The weekly magazine is represented in my judgment supremely by "The Independent." Started sixty years ago, to express the foremost and clearest cut thought of the age, always bold and fearless, "The Independent" opens its columns today just as it did in the days of Joseph Thompson and Dr. Storrs, to all liberal thought. If you doubt it, read the article on "The Moral Aspect of the Tariff," by our friend, David Starr Jordan, in the number for November 26. It tells the vital truth about a pernicious system, which has fostered fraud and multiplied millionaires until our national life is in danger. If you want something right down good for the parlor table, you will not go amiss if you get "American Homes and Gardens," published by Munn and Company of Broadway, N. Y. This is a branch of the "Scientific American," and has the careful spirit of that magazine.

E. P. POWELL.

The Watch Tower.

Venezuela. Something more than a naval demonstration at last characterizes the strained relations between Holland and Venezuela. Last Sunday the Dutch cruiser Gelderland seized and towed away to Curacao the Venezuelan gun-boat Alix. This is reported to be in accordance with Holland's plans to capture Venezuela's innocuous fleet, without bloodshed if possible, in order thus to be able to make its demands upon Venezuela more readily complied with. President Castro's absence, the various rumors of his broken health, and of his enormous personal fortune salted away in Europe, together with reports of an incipient revolution in the interior of Venezuela, certainly bode no good to the future of our much afflicted neighbor on the Caribbean.

The State's Attorney. Mr. Wayman's initiatory act of publicly trying to discredit the status of Special State's Attorney Loesch, fails to impress a thinking public. The matter at issue could have been settled easily in private, without so much apparent animus on Mr. Wayman's part, and without raising any question as to the desirability, from Mr. Wayman's standpoint, of bringing the election fraud investigations under supervision of the State's Attorney proper.

The First Ward Ball. As we write, the infamous First Ward Ball, Chicago's annual Bacchanalia, is just beginning. In spite of public protest, the sentiments of all decent citizens and the strongest moral appeals that a community can make, the notorious First Ward "Statesmen" insist upon this annual Orgy with the two-fold intent of compelling money from the poor dregs of society for political purposes, and of pandering to that type of criminal who fattens upon the underworld.

The Ananias Club Growing. And now comes another of Mr. Roosevelt's patent "Shorter-but-Uglier" pen broadsides. This time he is shooting at paper ships.

"Mr. Delavan Smith is a conspicuous offender against the laws of honesty and truthfulness; but he does not stand alone. He occupies, for instance, the same evil eminence with such men as Mr. Laffan of the New York Sun." Thus are two prominent newspaper editors and proprietors excoriated by our country's chief executive in a letter as full of vitriol as any he ever wrote, and made public last Monday. Mr. Delavan Smith is the editor of the Indianapolis News. Both the News and the Sun are openly and avowedly hostile to the present administration. What their attitude henceforth will be is not a difficult matter to conjecture.

It is a positive fact that thousands of American citizens deplore the frequency of these presidential displays of animus and acrimony, taking as they do so often the form of accusations of mendacity. One is inclined to believe that a recently published burlesque of the President as an editor two years hence, was not overdone in spots. Here is one of the spots:

"Then calling in a stenographer, he rapidly dictated a letter, the concluding paragraph of which ran as follows:

" 'And I desire to inform you that, during the last eighteen years at least, you were never once within hailing distance of the extremest outposts of the truth. Yours truly.'

" 'To whom shall I address this letter?' asked the stenographer, arising to depart. 'O, to anyone, replied the editor, 'It scarcely matters.' "

Most of use feel that it is not at all consonant with Presidential dignity to engage in logomachy of such a low order, no matter how insistent the cause. Its occupant owes something to the great official Chair. The president is more than a private citizen with the undeniable right of giving the lie to any other private citizen, and with the equally undeniable duty of taking the consequences; he is a national figure, a composite idealized citizen, in whom should be no guile. When he stoops to write a Foulke letter we are reminded of the old fable of the wolf and the lamb on the roof. "*Non tu sed locus me ludit*," said the wolf. Some of the precedents established by Mr. Roosevelt in connection with his office are worthy ones. Others are not, among which must be reckoned his notorious Ananias Club.

Hayti. The black Republic—or the black *Demagogic*—is shooting off a lot more of those Central American political fireworks. "General" (they are all Generals there) Nord Alexis, who has also been holding down the presidency for nearly a whole term of office—seven years—was compelled last week to avail himself of the protection of the French flag and to flee to a French war vessel in the harbor of Port au Prince. Another revolution is in progress, with various candidates for the office of president vying in bloodthirsty fashion with one another for supremacy. Given a primitive folk, negroid in type, semi-civilized in character; a Republican form of government, which is a by-word only, and stands really for nothing but a military despotism; a system of graft and oppression that defies comparison; a beautiful island, endowed by nature most bountifully—and we have the chief elements of the Haytian drama now being enacted. The stories of correspondents now in Hayti are both lurid and interesting. The situation is frightfully barbarous but savors, except for the wanton and wholesale shedding of blood, of comic opera. Is it a matter in which the United States, or France, or any civilized country should intervene? This is serious question. Apparently a sane and stable government, capable of uplifting and educating a benighted and superstitious people, who are nothing but children, is not going to generate spontaneously out of Haytian material. The strong arm of the superior mind, the firm but gentle hand of the higher race, is all that can save poor Hayti from degeneracy and extinction. Whose shall it be?

The New Cabinet. President Elect Taft is making haste slowly with his Cabinet selections. Government Forester Gifford Pinchot will probably be the next Secretary of Agriculture, and to Congressman Theodore Burton of Ohio has been tendered, so it is said, the Treasury portfolio. It is reported to be an open secret that Mr. Burton would prefer to wear one of the Ohio senatorial togas, and that he will await the action of the Ohio legislature before accepting or declining Mr. Taft's offer. Mr. Burton is reputed to be an authority in matters financial, while Mr. Pinchot's qualifications for the place offered him are evident to all who have followed his career.

Rudowitz. United States Commissioner Foote, before whom the hearing of the case of Christian Rudowitz has been held in Chicago, has decided that he cannot dismiss the case, and has referred his findings and the evidence to the State Department. The Russian government in its attempt to secure the person of Rudowitz by extradition proceedings, thus scores the first point. This is the second case in recent history if we recall rightly, where a Russian refugee has been held to the Department of State by a Commissioner. The first was in New York City and dates but a few weeks back. There is scant popular sympathy for the Russian government in cases such as these. Mr. Darrow had our people with him in his impassioned speech of defense wherein he denounced Russian oppression and autocracy. But it should be remembered that as a nation we are bound to observe international law and the comity of nations. These cases of extradition must be judged from the standpoint of law and not sentiment; and we believe that Commissioner Foote so judged. At any rate the onus now rests on Secretary Root, who is wise enough, tactful enough and lawyer enough to see that justice prevails, without violence to Russian friendship or to the rights of Rudowitz.

P. S. W.

And all day I sent prayer like incense up
To God the strong, God the beneficent,
God ever mindful in all strife and strait,
Who for our own good makes the need extreme,
Till at the last he puts forth might and saves.

—*Browning.*

TEACHING NUGGETS.

Homes are the real workshops of history.

Homes are built on sacrifice, wrecked by selfishness.

It is easy to steal hearts if you can only swell heads.

No one can save his fellows by disloyalty to his family.

Behind flattering lips there lies the poisoning tongue.

Flattery is the stage-money current in a fool's paradise.

He who carries an oil-can everywhere usually has an axe to grind.

The man who reminds you of your rights is often anxious to prove some other one wrong.

The honoring of parents depends not a little on how parents honor the demands of parenthood.

No amount of effort to save the world can make up for failure to sacrifice for the salvation of your own little world.

—*Henry F. Cope.*

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FOREIGN NOTES.

OUR FRIENDS THE BIRDS.—Some time ago, in a paper which seems to have passed beyond my ken before I had made use of it, I read an extended account—I think by some Swiss bird-lover—of the wholesale slaughter of migratory birds that goes on from season to season in northern Italy to such an extent as to make a notable steady decline in the number of birds that find their way northward over the Alps at the coming of spring. As I remember the article, this slaughter is not one that can be laid directly at the door of woman, the thousands of winged victims being sought not so much for purposes of adornment as for food; same, I suppose, as our bobolinks are slaughtered in the rice fields of the South.

But whatever the cause of the widespread and wholesale destruction of bird life that goes on in our day, it throws a singular light on our ideals, religious, ethical and æsthetic, to find that it is only in the presence of civilized man that this most lovable and attractive group of God's winged creatures is so defenseless. Dr. A. B. Meyer, of Berlin, sent me, not long ago, his translation for *The Ibis* of October last, of a certain bird legend very interesting in this connection, which I trust I may be permitted to reproduce. It was communicated (in the Dutch language) by Mr. J. A. Kroesen to the Proceedings of the Batavian Society of Arts and Sciences for 1903 (pp. liii-lv) and in Dr. Meyer's translation reads as follows:

"In the different districts of Kapaur, in the southwestern part of Dutch New Guinea south of Maccluer Gulf, the hunting of Birds of Paradise is interdicted, because of the birds being considered by the Papuans as '*pamali*,' 'tabooed.' The natives look upon them not as birds but as incarnations of human beings. Things concerning '*pamali*' they dare not mention or discuss.

"The legend is as follows:

"A very ugly youngster of good family met, while fishing on the sea-shore, a beautiful maiden who was catching very many fine fishes. He fell in love with her at once, and asked her for a present of one of her fishes. But she turned her back on him, and scolded him for his ugliness. All his nice words to win her, his proposal to take her with him into another country and to marry her, did not move her mind in the least. Finally she ran away, throwing her ugliest fish in his face, and comparing him with it. The young man was so deeply grieved by this behaviour that he fled into the mountains, to live there in solitude. But lighting upon a '*pamali*' place, where ghosts were swarming, he confided to them his trouble, whereupon they promised to help him on condition that he would, after having secured his sweetheart, return to the '*pamali*' place. This condition he accepted and became suddenly transformed into a male Bird-of-Paradise. He flew to the sea-shore, where he found the maiden still fishing but not succeeding in catching anything. The girl, perceiving the beautiful bird, the equal of which she had never seen before, ran after it and took much trouble to secure it. The bird flew from branch to branch, into and out of the forest, the young woman always following it. Thus it led her to the '*pamali*' place, where she was in the power of the ghosts. There she learned that the bird was the incarnation of the ugly young man whom she had ill-treated, and that, in punishment for her offensive behaviour towards him she would be transformed into a Bird-of-Paradise, though into a very ugly one, and that she must marry him. The transformation took place, and since that time there are Birds-of-Paradise in the district. If these birds were killed, the ghosts would take revenge on man by inflicting death, illness or other mishaps.

"This legend, widely spread among the natives, is mostly reluctantly told or even spoken of . . . There is another somewhat similar legend on record from German New Guinea."

One is lead to wish there were some method of making the birds tab'ooed" in "God's country,"—as each so fondly likes to call that particular white man's land where he is at home.

In a recent issue of *Le Signal de Geneve*, there is an eloquent plea for feeding the birds during the rigors of the winter season, the last paragraph of which we commend to the attention of those active in the present many-sided movement for the "conservation of our national resources. It is to this effect:

"Though our winters are less rigorous than those of Germany. let us do our utmost to preserve the birds that winter among us, since we cannot, alas! save the millions that are massacred each year in Italy and the south of France. Above all, leave them their natural shelters against wind and storm, that is the hedges and trees. It is in these that they roost at night and in bad weather; there too that they find the fruits which nature provides for them in winter. To destroy the hedges and trees is to destroy the birds and it is urgent, on the contrary, that we preserve them, not alone for the services they render us, but also because we need that ray of sunshine, that joyous and animated bit of poesie that the bird is." M. E. H.

DR. CROOKER GOING WEST.

Rev. Joseph H. Crooker, D. D., minister of the Roslindale Unitarian Church, has been called to give two courses of lectures before the students of the Pacific Unitarian Theological School in Berkeley, Cal. His subjects will be "Doctrinal Theology" and "The Work of the Pulpit." It was this clergyman who began, more than twenty years ago, to advocate the creation of divinity schools in connection with large State universities and the one in Berkeley is the first to be organized by Unitarians in accordance with the general plan he proposed. But in this connection Dr. Crooker gives the honor to his friend, Rev. C. W. Wendte of Boston, then of Oakland, Cal., who was the first to plead for the establishment of such a place and did much to prepare the way for it.

Boston people have a peculiar interest in the Berkeley school, which Dean Earl M. Wilbor has been so successful in organizing. Its financial support has been met by Mr. and Mrs. Francis Cutting of Oakland and Hon. Horace Davis of San Francisco, a son of Governor John Davis of Worcester, whose wife was a daughter of Thomas Starr King, the eloquent young preacher of the Hollis Street Church.

The invitation to deliver these lectures is said to be largely due to Dr. Crooker s latest book, "The Church of Today," published by three different denominations in this city. A new edition for special use in men's church classes is out today, one Presbyterian church in the state of New York having bought one hundred copies for this purpose. Prof. Boros of Kolozsvar has just issued a Hungarian translation of Dr. Crooker's little work on the "Unitarian Church." Another special edition was recently issued by the McQuaker trustees for use in Scotland. Dr. Crooker will be accompanied west by his wife, Rev. Florence Kollock Crooker, minister of St. Paul's Universalist Church at Jamaica Plain and formerly pastor of a large church in Pasadena.—*From the Boston Transcript of Dec.* 10, 1908.

WANTED.

A second stenographer to go in residence at the Abraham Lincoln Centre to "help out in the office work," sufficiently competent to take editorial and correspondence work, one in sympathy with and interested in the work of the Centre. Write with particulars to Jenkin Lloyd Jones, at the Abraham Lincoln Centre, Chicago.

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By JENKIN LLOYD JONES

PRESS OPINION

We have read it with delight. Whether judged by the standard of thought or style, it is a classic of its kind.—Westminster Review (Philadelphia).

The great glowing soul of Mr. Jones is felt on almost every page. Free lance though he is theologically, he knows how to present the Christian life to young people winningly and to show them how it touches every detail of their daily behavior. —Congregationalist.

His gospel is hearty, wholesome and practical; his spirit is catholic, humane and inspiring. The temper of the book, like the temperament of the man, is bravely optimistic, with hardly a touch of pensiveness.—The Record-Herald (Chicago).

They are sermons to inspire pure living, and high thinking, and Christian teachers, even Baptists "in their little shell," will find in them many admirable thoughts and illustrations for the encouragement of youth.—The Watchman (Boston, Mass.).

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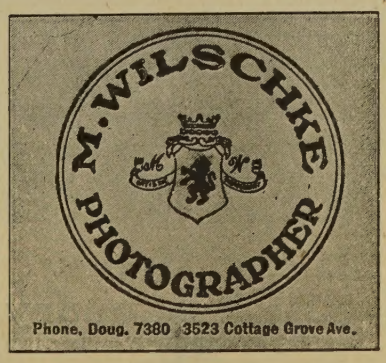

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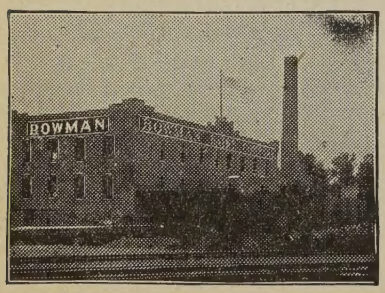

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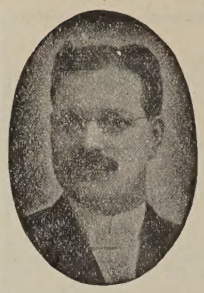

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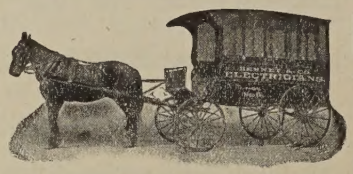

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